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WEEKLY REVIEW.

—The next annual meeting of the S. I. Conference is appointed to be held in Bombay on the 1st of December next, under the presidency of Bishop Merrill.

—A Roman-Catholic paper thinks it not a little singular that the grand-daughters of both Lord Byron and Sir Walter Scott should have joined the Roman Catholic church. We do not think it very strange. We have long been of the opinion that Sir Walter Scott had much to do with the revived interest in the church of Rome that has been witnessed in the present generation, by the way in which Romanism is presented in his novels.

—The *Bombay Review* says:

A Calcutta contemporary shows that so far from the cultivation of the poppy being a hardship on the ryot—who is always a voluntary agent in accepting the crop—he is placed in a better position thereby than that of the ordinary cultivator. The writer also statistically disposes of one popular fallacy on the subject which the *Bombay Guardian*, and some other well-meaning journals, have needlessly cherished:—

"It is also affirmed that the cultivation of the poppy is one cause of famines, as much land is taken up with it which would be much more usefully employed were it under food grains. This is likewise a fallacy, as the amount of land under poppy is only *one quarter per cent.*, of the cultivated land of India; so *that* argument falls to the ground. In fact all the arguments now against the trade are futile, with the exception perhaps of the ethical one with which we have dealt already."

The fallacy is in taking the proportion of the land devoted to opium culture to the entire cultivated land of all India. We have had no famine extending to all India. There was a famine in Behar, another in Orissa, another in Rajpootana, another in the N. W. Provinces. Take the proportion of opium area to the entire cultivated area of the particular province desolated by famine, and it will then be seen if the proportion of opium area is so insignificant. We believe that if the total area devoted to opium cultivation had been devoted to cereals, the produce would have kept some myriads alive in our late famine.

—With reference to this opium question there is one thing that no politician can understand until he recognizes the government of a righteous God, ruling and overruling the events of this life. There is great talk about our absolute need of the opium revenues and of the ruin that would be involved by the abandonment of it. But ill-gotten money has no value whatever. If it be not the will of the Most High that this Opium revenue should be raised, he will cause it to be dissipated in such a way that India shall get no real benefit from it. It is our belief that this has been the case of late years. There have been extraordinary expenses incurred by famines and by wars and in other ways from which the country would have been saved if its administration had been pleasing to God. Men may set aside the counsels of God and fancy that they are wonderfully wise, but somehow or other they will find that their schemes do not accomplish what they supposed they would. India's financial difficulties have gone on increasing with the increase of the opium revenue and will continue to do so. For as a Father pitieth his children, so does God pity the poor Chinese whom the Government of India takes such pains to debauch by means of this miserable drug.

—Dr. John Caird, Principal of the University of Glasgow and one of Her Majesty's chaplains, has written "an Introduction to the Philosophy of Religion," which is eliciting more comment than commendation. Some are of the opinion that it will be hard to reconcile his views with faith in a personal God, in providence, in miracles or revelation. We can hardly suppose that he wishes to be understood as denying these. Here are two extracts that appear to have a pantheistic tendency:

God is not proved or known by anything foreign to his own Being. He reveals Himself in thought and to it. All true thought of God is itself Divine thought—thought, that is, which is not arbitrary and accidental, but in which the individual mind surrenders its narrow individualism, and enters into the region of universal and absolute truth. If, therefor, rational or speculative knowledge is, in one point of view, man's knowledge of God, it is in another God's knowledge of Himself. (Pp. 52, 3.)

We may believe that there are notions, ideas which the logic of the understanding cannot justify, and yet maintain that by a profounder logic, which enters into the genesis, and traces the secret rhythm and evolution of thought, they can be shown to rise out of, and be affiliated to, other ideas and to form constituent elements in that living process of which all truth consists. As the life of any member of a living organism may be said to be proved by this, that it is an essential part of the system, that it is at once means and end, implying and implied in all the rest, so of any moral and spiritual idea it is the only justification—that which lends to it the highest necessity—that it can be shown to be a necessary moment of that organic whole, that eternal order and system of which universal truth consists, and which is only another name for Him who is at once the beginning and the end, the source and consummation of all thought and being. (P. 63.)

We have not read the book ourselves, but take these extracts from the *Watchman's* notice of Dr. Caird's book. In the following sentences, the author appears desirous of warding off the charge of pantheism:

We have now attempted ts show that Finite Spirit or Mind, considered by itself and apart from Infinite Spirit or Mind, is a mere abstraction, that the former presupposes and is intelligible only in the light of the latter. . . . In the light of this idea we see that the world and man have a being and reality of their own, even that highest reality which consists in being that whereby God reveals or manifests Himself; but we see that their being is no limit to God's infinitude, inasmuch as the highest realisation of that being is found in the absolute surrender of any independent life, in its perfect return to God and atonement with Him.

If therefore we think of God as the Creator of man, as calling into being finite spiritual natures distinct from Himself, we see also that it is the very principle and essence of such natures to renounce their finitude, to quell in themselves the self that divides them from God, and to return not into pantheistic absorption, but into living union with Him from whom they came.

We believe, on the testimony of the Lord Jesus Christ, that there is for the children of God a marvellous union with the Godhead, but are quite sure that the separate personality of the creature is not lost. Infinite love, by necessity of its own nature, requires existences separate from itself to which it may endlessly manifest itself.

—Report of the Free Church Missions in Bombay, Indapur, Jalna and Berar, for 1879. Various particulars in this report have already been mentioned in our columns. The teaching staff of the College and institution give promise of an efficiency not previously known. Five of the college students passed the F. A. examination, six were successful in the B. A. and eleven matriculated. Three of the latter are studying in the Grant Medical College. Although the college fees have been raised 50 per cent, the attendance is considerably augmented. There are now about 80 in the College division. Scriptural instruction continues of course to occupy an important place in the curriculum. There are 7 native Christian young men studying in the Institution, three of them with a view to the ministry. There is to be a physical laboratory in connection with the College. Mr. Blake, Superintendent of the School division, reports favourably of the same. Henceforth, each missionary is responsible for one of the four departments of school work. Mr. Grieve has a class for the study of Pilgrim's Progress on Sunday morning. Some alterations have been found necessary in the Native church building, Ambroli, to improve its acoustical qualities. In the Boarding-school there are 41 girls the report concerning whom is very encouraging, and a good account is given of the district female schools. The custom of early marriage is still found a great hindrance to the efficiency of these girls' schools. The pupils are taken away just when their minds are beginning to unfold and when they might be expected to profit by their studies. Miss Paterson, having spent a little time in Surat and Borsad, entered on her Zenana work in Bombay at the beginning of this year. The work is opening very favourably. There are Beni-Israel schools in the neighbouring Concan, and an Anglo-vernacular school at Alibag. The Rev. Ganpatrao R. Navalkar reports concerning his evangelistic work in Bombay and on the coast. He speaks of a tribe of

Kolis at Tanna who were formerly Roman-Catholics but have gone back to Hinduism. Some of them say that if their headman would become a Christian they would be ready to follow him. Doubtless it was in this way that many of those who became Romanists in former days, were led. A good account is given of the Medical Mission at Tanna. There were 6,843 patients treated at the dispensary. 35 were admitted to the Hospital. The Rev. Dhunjibhai Nowroji reports that the spiritual state of the Native church has greatly improved. It gave Rs. 600 last year. The Rev. Sidoba B. Misal reports on the Berar Mission. There are 9 stations, Umraoti and Bhosawal being the principal. There are 73 adult Christians at these different stations; of these 9 were admitted last year. The Rev. Narayan Sheshadri reports in connection with his rural missions, 9 Catechists, 14 Asst. Catechists, 16 Bible women, 1 Colporteur, 22 adults baptized last year; 18 others were received to the church on profession of their faith, having been baptized in infancy. Last year, like the three preceding, was also a year of distress as regards the crops. A good account is given of the progress of the Christians.

—The Bombay Gazette agrees with the correspondent of the Times in thinking that the massacre of the garrison at Cabul was an unpremeditated act of the fanatical Afghan soldiery, and expresses the opinion that if Government have any evidence of the complicity of Yakub Khan it should be published.

—We regret to learn that the Rev. T. K. Weatherhead of the C. M. S. is not to return to India this year, in consequence of the low state of the Society's funds. The same reason will operate, we suppose, to hinder the return of the Rev. Mr. Deimler.

—*Upadeshratnamala.* "Select Sermons." This is a volume of 214 pp. published by the Bombay Tract & Book Society. It consists of twelve sermons by Aitken, Spurgeon, Talmage, Hanna, Ker, & Mark Guy Pearse, translated by the Rev. Baba Padamanji. This will be a very acceptable book to vernacular readers, especially Native Christians, and is well fitted to be useful. The subjects of these sermons are of a varied character. Four of the discourses are specially for children. It is unnecessary to say that the translator has done his work well. The volume costs 4 annas; but the different sermons are to be had separately.

—In the June number of the *Sunday at Home* is a very interesting account of a work that has lately appeared entitled "Sister Dora. A Biography by Margaret Lonsdale." The subject of this memoir was the daughter of a clergyman in Yorkshire, and the account given of her shows how much may be accomplished by a single lady who sacrifices position, ease, every thing that is commonly valued, for the one privilege of helping the poor, the sick and afflicted. The desire to do good to the sons and daughters of affliction led her to undergo a very trying preparatory process by which she became singularly well fitted to minister to the sick. The thought that naturally suggests itself is one of surprise and regret that such golden opportunities of being helpful as this sin-stricken world presents, are allowed by so many who profess to be followers of Christ, to go by unimproved. In heaven there will be no opportunity of showing our love to Christ by ministering to those whom he pities.

—Many of our readers are not unfamiliar with the name of Billy Bray, we suppose. There was a chaplain in this presidency who did what he could some years ago to draw attention to the life of this remarkable man by publicly burning "the King's Son, a Memoir of Billy Bray." Many others have found in it a fresh stimulus to their faith, love and prayerfulness. Few men appear to have had more intimate communion with God than he, and it is not difficult to see why this should have been so, as he was characterized by the simplicity of a little child, was in all things natural, and had invincible faith in God as the answerer of prayer. On one occasion he was walking over a barren old hill in Cornwall and the word of the Lord came to him saying, 'I will give thee all that dwell on this mountain.' There were then but three cottage on the hill. He fell on his knees and thanked God, and immediately ran to the first cottage and talked and prayed with the people till he had brought them to Christ; so with the second and third. Then he told 'Father' that 'there were *only three houses* there and asked that more might be built. This prayer he continued to offer for 16 years. Then a church and a parsonage and schoolhouse were built there and the Rev. Mr. Haslam was the clergyman in charge. This is the clergyman of whose conversion while preaching, an account appeared in our issue of June 26. Billy Bray heard of this conversion, and was very desirous of going to see the clergyman, but for three months he could not obtain permission from 'Father' to do so. At length, one frosty night, just as he was getting into bed, he received the desired permission and immediately 'hitched in' the donkey and set out for the parsonage. We have just been reading the book "From death into Life," in which Mr. Haslam gives an account of his ministerial life up to 1860. We hope to notice this next week. Meantime, we cannot but express our admiration of the wonder-working providence of God, whereby the earnest soul-winning power that was in the uneducated, uncouth and eccentric Billy Bray should, through the force of prayer, be projected into the highly cultivated, esthetic clergymen, zealous for the apostolical succession and entertaining a holy horror of all dissent. A more notable miracle was perhaps never wrought than that to which we are now referring.

—Our readers will notice in another column the letter announcing the purpose of the Bombay Missionary Conference to hold a series of public meetings at the close of next month.

—The object of the Midnapore Bible School is to train candidates for missionary work in Bengal. Friends in America have given $25,000, (about £5,000) as an endowment Fund for its support. It was opened in May last year, with 21 students, mostly Santals and Oriyas. This institution is connected with the work of the Free Baptist Missionary Society. We have received a report of the first Session terminating last October, signed by the Rev. J. L. Phillips, Principal. Some of the students failed to complete their course, but a good account is given of the rest. The total expenditure for last year was Rs. 730.

The Rev. Messrs. Inskip, Macdonald, Wood and any others who may belong to the "round the world for Jesus" party, have already left America and we may expect presently to hear of their meetings in England. These servants of the Lord lately conducted a series of meetings in Charleston, South Carolina, and an account of these meetings written by Bishop Wightman for the *Southern Chr. Advocate* may be interesting to our readers.

"You requested, Mr. Editor, a brief statement of my views as to the recent meetings held at Trinity Church by our friends the Rev. Messrs. Inskip and Macdonald and their very effective co-labourer in singing, prayer and earnest talk, Mrs. Inskip, I was struck with several things such, for instance, as the wonderful powers of physical endurance which could keep up, day and night, the most earnest and exhaustive labours—preaching, exhorting, prayer, singing, labouring with distressed, anxious persons who were feeling after God, if haply they might find him, and this for more than five continuous weeks. Then, one could not fail to be impressed with the joyous tone of feeling which characterized the parties, and which diffused its glad influence over the assemblies that filled the large church all the while. These were meetings avowedly for the promotion of holiness among Christians. There was the earnestness of life and death; but no asceticism; sanctity but no sanctimoniousness; the clear, unfaltering statement of the grace of God manifested in their own experience, and the report of multitudes of witnesses in various parts of the country; yet no croaking, no air of censorious assumption; no pharisaic boasting; no puritanic acidity. Love, sweetness, genuine beliefs, disinterested labours, labours that are joys, such as these seemed to be the characteristics of our friends. According to their mode of presenting the scripture doctrine of entire sactification, it is no dream of ecstasy, no perpetual rapture, though settled abiding rest to the soul. It involves no exemption from temptation, from the liability to infirmities and errors, least of all is it the end of all progress in spiritual development. The meritorious cause is the blood of Christ, the instrumental cause is faith, the same principle which is the conditional cause of justification and renewal, but in a higher degree, by the operation and gracious assistance of the Holy Spirit. This faith rests on Christ, recognizes his ability to save to the uttermost, consecrates every power and faculty of soul and body to God; and realizes the blessing of entire purity and perfect love. The central idea being purification, the power being that of the Spirit of God, the condition being faith, the work must be instantaneous. It was frankly admitted that growth in grace, habits of prayer and piety, will secure increasing light, that in the growth and improvement of the soul, there are degrees and progressive stages of advancement. But in the cleansing from all sinful impurity, as in the act of regeneration and adoption, there are no degrees; the work done upon the soul by the Spirit of God, is complete and instantaneous as at the first. In the memory of no living man was there ever witnessed in the Methodist churches of Charleston a religious movement comparable to this. In a long ministerial life the scene I looked upon last Sunday is without parallel; 105 persons admitted to the fellowship of the church at one time and presently afterward bowing around the Lord's table."

Perhaps we may add a word to this statement. 'He that *believeth hath* eternal life.' Both verbs here are in the present tense. It is not he that once believed shall always have eternal life; but he that believeth, hath. Again he that hath the Son of God hath life. The condition of retaining Christ is the same as that of receiving him. Thus when we believe for the fulness of the Spirit; we re-

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ceive that fulness, and we retain it by the continuous exercise of the same faith. People who have the idea that entire sanctification consists in such a change wrought in our spiritual nature that we shall no longer be liable to sin, will soon find that they have made a great mistake. The blessing is retained precisely as it is received. In fact it consists in doing perfectly and intelligently what we profess to do at the time of conversion, viz., looking to Christ in all things, relying upon him in all things, finding in him our wisdom, righteousness, sanctification and redemption. Christ is our holiness and the life that we live in the flesh we live by the faith of the Son of God who loved us and gave himself for us.

We have been favoured with a copy of a pamphlet entitled "The Flight into the Wilderness," offering an explanation of the 12th chapter of Revelation. With most commentators, the author considers the woman there described as symbolizing the true church of Christ, and he thinks there is good evidence that the flight into the wilderness took place before A. D. 312. By the 'two wings' given to the woman, by means of which she was enabled to fly into the wilderness, the author understands two edicts of toleration, the first issued by Gallienus in 260, the second by Constantine and Licinius in 313. He would not take the words 'into the wilderness' literally, but as indicating that for the period specified true Christians would be in a position of obscurity. He says:

"Now we know that from the time of Christ down to the present day Christians have never as a body actually fled from the world, and have never ceased to acknowledge their faith and name. Therefore 'flight into the wilderness' must mean that the true Christians were hidden in the mass of the professing church, and that as a rule they were not found occupying high places in the church. Had they been, they could not have been invisible. Therefore we must look for some great deterioration in the heads of the church—in the Bishops. The power of the Bishops continued to increase, until in the third century (see Gibbon ch. xiv.) 'the prelates imperceptibly changed the language of exhortation into that of command, scattered the seeds of future usurpation, and supplied by Scripture allegories and declamations their deficiency of force and reason. They exalted the unity and power of the church as it was represented in the episcopal office. The Bishops were the vicegerents of Christ, the successors of the apostles.' Neander showed that this change was intimately connected with another and still more radical change, viz. the formation of a sacerdotal caste." "Neander shows that the victory of the Bishops was not achieved without a struggle with the laity; and that to it the energy and activity of Cyprian, Bishop of Carthage, contributed in no small measure. In his book *De Unitate Ecclesiae* the chain of ideas is this: 'Christ communicated to the apostles, the apostles to the Bishops by ordination, the power of the Holy Ghost. By the succession of Bishops the power of the Holy Ghost is continually handed down to all times. Neander shows how short the step was from the doctrine of the apostolical succession to the recognition of Peter as the greatest of the apostles, and therefore, of his reputed successors the Popes of Rome, as the greatest of the Bishops. The victory of the Bishops was achieved by Cyprian who was beheaded in 259, at the end of Valerian's persecution, just before the publishing of this very edict of Gallienus. The serpent, seeing that the church could not be reached through the agency of the Roman Empire, in consequence of the edict of toleration, determined on an attack from without the empire; he poured out water as a flood; in other words, he brought upon the empire a horde of barbarians, in order that Christianity might along with it be totally extirpated. This could only be effected by barbarians, who were not themselves Christians.

The author of the pamphlet goes on to say that the first great irruption of barbarians (Franks, Suevi, Goths) commenced in 253, continuing till 265.

"Did these Barbarians sweep away Christianity? We know they did not. But what did happen? (V. Gibbon, Vol. iv. ch. 37.) 'A great number of the Roman provincials had been led into captivity by the Gothic bands who ravaged Asia in the time of Gallienus, and of these captives many were Christians. These involuntary missionaries laboured successfully for the salvation of their masters, The seeds of evangelical doctrine were propagated and before the end of the century the pious work was achieved by the labours of Ulphilas. This was how the earth opened up her mouth and swallowed up the flood; this it was that made the dragon so angry and sent him forth, not yet divested of the garb of paganism, to war with the remnant of the woman's seed in the last great persecution under Diocletian."

From these copious extracts our readers may form an idea of the explanation given by the author of this pamphlet. The 1260 years of the church's depression extend from 260 to 1,520 when Luther's breach with Rome occurred. It is worthy of note how differently those read Church History who make great account of the visible pomp and worldly power obtained by the church, from those who trace the people of God by the fruit of the Spirit. They who hold the doctrine of Apostolical succession would be embarrassed, we should think, to point out just when this flight of the church into the wilderness, there to continue 1260 years, came to pass. This pamphlet has been written by one who has evidently given a good deal of attention to the subject, and we have much pleasure in commending it to the notice of our readers. As long ago as 1857 we published in the *Bombay Guardian* our views with regard to the first half of Revelation, to the end of Ch. xi. We may some day begin where we left off and comment on the remaining chapters.

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SATURDAY, JULY 17, 1880.

KEEP YOURSELVES FROM IDOLS.

X.

Christians are in danger of making an idol of their *Church*, that is, of the religious body to which they belong. It may be that they have much cause for thankfulness to God, because of the spiritual blessings bestowed upon them through this body. They find it eminently scriptural; they think it would be to the advantage of other religious bodies if they were assimilated to this. The more ardent their admiration for that division of Christ's army with which they have identified themselves, the more danger is there of their being betrayed into idolatry. When they find a disposition to neglect that teaching of God's word which is not made prominent among them, there is danger When they are unwilling to recognize the excellencies of other bodies of Christians they are verging towards idolatry. When they find themselves led into controversy in behalf of the peculiarities of their system, in which they lose their temper, there is reason to fear that the glory of Christ is not their main concern. When they shut up their sympathies from other branches of the church of Christ, and are little affected by their trials or by their successes, they have reason to look to themselves lest they fall into the snare of the devil. Association has invested some of the features of their own worship with a great charm; but let them not be annoyed with those whose associations and habits have not been such as to make them prize the particular things that they so value. The Apostle Paul refused to glory in any thing but the cross of the Lord Jesus; see to it that you are not glorying in something that does not essentially belong to the cross of Christ. When you read the word of God and find reference to the church of God, do you read it as though the reference were especially to your division of the church? When you read, for instance that Christ loved the church and gave himself for it, that he might sanctify and cleanse it, and present it to himself a glorious church, do you say in your own mind this is the body that I belong to? Do you monopolize the promises for your church? Do you forget to pray for Christians of other bodies? Have you a feeling of rivalry with respect to other branches of the church, a desire to show that yours is foremost, a readiness to censure and disparage others? This idolatry of the church has been in past days a most blighting influence, and has wrought most disastrously. Through long, long ages it has been a light-excluding vail over the nations of Christendom. We have come to see the evil of that abominable sectarianism that decreed that every man was a sinner of the deepest dye who did not embrace the doctrines of the sovereign sect, trying to make it appear that the possession of temporal power was God's testimony on behalf of the body enjoying this wretched distinction. We congratulate ourselves that we have been delivered from the *odium theologicum* that made our forefathers so incapable of tolerating what did not accord with their system. But is there nothing left of that culpable rivalry? What means the desire to outshine other bodies by the grandeur and costliness of our churches, seen in some quarters? It is not easy for these natures of others to find the happy medium between appreciation of what is good in the body we belong to and depreciation of others. Do you really and conscientiously believe that your church is more scriptural than all others, that the mind of the Lord is more embodied in it than in other churches? Perhaps you do. Still, you cannot but perceive that the Lord blesses other churches and hears them when they call upon him. If your body is really more according to the mind of Christ than others, then one conspicuous evidence will be love for other Christians. Christ bids us in honour prefer one another; and we have most of the Spirit of Christ when we do this most unequivocally. Let us joyfully recognize whatever is good, and even those usages that would not be helpful to us, we should consider that they may be helpful to others; if Christ is not offended by them, why should I be? You pray, Thy kingdom come. This is a prayer that Christ's blessing should rest on all bodies that are contributing to bring this world under the domi-

nion of Christ. Christ says something in that great prayer of his in John xvii, about being made perfect in love, and he connects it with the unification of his peeple. There are churches, no doubt, which have so come under the power of the prince of this world that their prosperity means the retardation of Christ's kingdom; and the same Spirit that bids us pray, Thy kingdom come, forbids us to pray for the advance of such. But, glory be to God, there are probably as many churches, as there were tribes in all Israel, in which Christ has the preeminence; and the Christians of any one body will do well to show their zeal for Christ's kingdom by cherishing feelings of true Christian love to the saints belonging to other bodies. To this end let them give attention to the labours, the trials, the conquests of other bodies. Let them pray for them. In every church, on every day of the Lord, let there be prayer offered up for all churches of Christ; and from time to time let thanksgiving be rendered for the successes and triumphs of other bodies of Christians. When the walls of Jerusalem were to be rebuilt in the presence of the enemy, every family was called upon to build that portion of the wall that was immediately in front of their residence; and whenever the trumpet was sounded they were to rush to the portion that was assailed and lend a hand to drive away the foe, and then hasten back to carry on their own distinctive work.

REMINISCENCES. LXXVII.

April 3, 1844, was Good Friday. Homunculus was thoroughly convinced by the reading of Paley's Evidences that the Gospels were a faithful record of events that had really taken place, in accordance with predictions that had been given to the Jews centuries before. The Bible then was a revelation from God. These reflections passed through the mind of H. The Christianity of the Bible is true; it does not follow that the Christianity of the churches is true. A religion that is from God must be fitted to elevate and ennoble the lives of those who truly embrace it; but most of the Christians that one comes in contact with give no evidence of being under the influence of any very lofty principles. Let me, however, note well the lesson that is set before me this day, the lesson of my great fallibility of judgment. God has given a revelation and I have been hearing about all my days, yet was never able to recognize the divine origin of it till now. If I could make a mistake with regard to a matter of such supreme importance, I have no reason to think highly of my judgments regarding other matters. But it certainly does seem probable that most Christians have missed the true teaching of the Bible. My impression is that many of the doctrines for which Christians exhibit so much zeal are not taught in the Bible. Let me examine it for myself, and see what it really teaches. But O! how important it is that I should do this without any bias; with a readiness to receive what is truly taught there in. Christ says that if any man will do his will, is willing to do his will whatever it may be, he shall know of the doctrine. It is evident that God has been leading me without my knowing it: I cannot doubt that he will continue to lead me, now that I wait upon him for the needed light. Accordingly H. from this time forward gave considerable time to the reading of the New Testament. He did not open his mind to any body else; and none of the family knew, for some time, of the change that had taken place in his views. Day by day, he got light with regard to many points. He soon found that it would not do for him to allow his mind to be occupied with thoughts of the friend who had been taken away, and whose departure had been made such a blessing to him. It was of highest importance that he should give his thoughts to God and become acquainted with his Maker and Redeemer. It was not long before he came to see the divinity of Christ and the propitiatory nature of his death. He did not at this time experience any very deep conviction of sinfulness. Recognizing the hand of God in what had come to pass, he had a deep persuasion that God wanted to save him, and he was led to believe that he would do it, by the consciousness of his willingness to be taught and led of Christ. The Bible taught that all men needed salvation. So he must need it, though he did not understand much about this need. The Bible also taught that Christ was provided and offered to sinners as their Saviour. Just how he would save, H. did not know; but he could not doubt that Christ was equal to the work that he had taken in hand; accordingly he made himself over to him to be saved. H. may be said to have passed from death unto life in this month of April, 1844, though he is unable to specify the day. In Paley's Evidences the attention of the reader is concentrated on the testimony to Christ's Mission furnished by the lives and teaching of the apostles. On the 3rd of April. H. consented to that testimony and placed himself under the teaching of Christ, and perhaps that may be regarded as the day that determined his future destiny.

Immediately after reading Paley, H. turned to Gibbon to read again the 15th chapter, which had been the means 11 years before of making him a disbeliever in Christianity. He now was able to see the poverty and inadequacy of the arguments there paraded in explanation of the spread of Christianity.

On the 1st of May, the house in which we lived was taken as a boarding-house, and we continued to live there as boarders. The Rev. John Atterbury, belonging to a family with which we had been acquainted for many years, came to live there. It was to him that H. first announced the fact of his conversion to Christianity. He was helpful in many ways. H. told him that he purposed becoming a foreign missionary. This purpose was formed as early as Apl. 26. Mr. A. lent to H. some books that gave him information concerning missions. Also Gaussen's book on Inspiration. As Paley makes a great deal of the dissimilarities of the four Gospels, showing that there was no concert among the writers as to what they should write, H. was rather unwilling to receive Gaussen's arguments for plenary inspiration, but found that they were perfectly valid, and has ever since been thankful for the high appreciation of the text of Scripture thus obtained. Mr A. took H. to the Mercer St. Presbyterian church, Dr. Skinner, pastor, and H. found so much spiritual benefit from the discourses there heard that he continued to go there. It was only on the 23rd of May that H. took an opportunity of giving his sister H. his testimony to the truth of the Bible. It should be stated that there was no Christian in the family. H.'s mother was in the habit of going to the Episcopal church sometimes, but was quite ignorant of the need of being born again. H., the sister, was Unitarian rather than any thing else, having a great admiration for Channing, but without any personal faith in Christ. Both she and her sister and the father became believers this same year; the mother somewhat later. On the 9th of June, H. was baptized upon a profession of his faith in Christ, in the Mercer St. Church, by Dr. Skinner and on the same day partook of the Lord's Supper. His brother Frank, the only other member of the family, had left on the 1st of May for a three years' voyage and since that day the two brothers have never met.

INTERNATIONAL BIBLE STUDY.

July 25th, 1880. *Matthew XVI.* 16-28.

"Blessed are thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Peter had openly declared him to be the Christ, the Son of God, the One spoken of in the 2nd Psalm. No man can call Jesus, Lord, that is, recognize and receive him in his true character, without the Spirit of God. The natural man discerneth not the things of the Spirit of God. Many in these days recognize Christ as an incomparable teacher, wise above other men. Are they willing to receive what Christ says about man's ability to know God? Our Lord declares expressly that only one who has been enlightened from on high by a special act of the Spirit of God, can know God even when most fully revealed as he was in the person of his Son. Why could not men naturally find out the facts regarding Jesus? Could they not see that he was accompanied by such power as had attended no other man? He had power over all physical and over all mental difficulties. The grand hindrance to their recognition of him lay in what he required from those who received him as the Sent of God. His doctrine clashed with what they had been taught to regard as the truth. They could not become his adherents without bringing down upon themselves the displeasure of those who were looked up to as the religious guides of the community. To be a disciple of Jesus was immediately to lose caste and come under a stigma. All the potent influences of the country were arrayed against those who cast in their lot with him. But above all, they had to give up their own righteousness and cast away the complacency derived from the idea that in many things they had all along been pleasing God. Men think it a great reproach to become bankrupts; but to become a moral bankrupt is dreadful. For a man suddenly to sink to the level of the abhorred publicans and other sinners, was like the fall of the morning star from heaven. At all events here is the fact, that without direct enlightenment from above no man can exercise saving faith in the Lord Jesus. One of the first conditions of receiving this enlightenment is to become aware of the insufficiency of one's own knowledge and spiritual insight, and wait upon God for the influences of the Holy Spirit. As the advent of the Son was necessary in order that men might have the knowledge of the Father, so the advent of

the Spirit was necessary in order that the Son might be known of men. This is an unspeakable humiliation to the critics who sit in judgment upon the word of God and fancy that they are equal to the task of making men acquainted with the teaching of the same. Just as in the natural world the sun fills the world with light but no creature can avail himself of this unless he has an orb of vision suited to the perception of external things. If thine eye be evil thy whole body shall be full of darkness.

"Thou art Peter and upon this rock I will build my church; and the gates of hell shall nôt prevail against it." The church of Christ consists of those who are Petrine in faith. That is they must have faith in him as he really is, faith that declares itself by confessing him in all the ways demanded. They only are Christ's who have this faith. And over those who have this faith the gates of hell cannot prevail. The God of this world may stir up his servants to persecute them to death but as fast as they are put out of the way, others are raised up to take their place. The dying cry of Stephen is answered in the conversion of Paul. There is something that calls itself the universal church of Christ. But the gates of hell have prevailed over it by overcoming the faith which rests on Christ alone for salvation, and associating with him a host of saints and angels and priests. Tens of thousands have been put to death by that church, because they insisted that faith in Christ was sufficient unto salvation. The gates of hell sought to prevail against the Messiah by showing him all the kingdoms of this world and showing him that by some slight compromises with the world, they would all be his, but prevailed not. Foiled with the Master, they in process of time succeeded with those who professed to be his followers. Peter in his epistle addressed to those who had like precious faith with him, faith in the all-sufficient grace of Christ for the pardon and removal of sin, speaks of them as, like himself, living stones in the edifice of Christ. The world knoweth us not even as it knew him not.

"The keys of the kingdom of heaven." To Peter specially. On the day of Pentecost he opened the kingdom of heaven to believing Jews, afterwards, in the house of Cornelius he opened it to believing Gentiles; and it has remained open ever since. Whosoever will, let him take of the water of life.

"Whatsoever thou shalt bind or loose on earth, shall be bound or loosed in heaven." This same promise is afterwards made to all the apostles. Judaism did not come to an end in the days of our Lord's ministry. It was necessary that he should be rejected and put to death by the Jews and Gentiles and ascend up on high and pour out his Spirit, before the middle wall of partition could be done away. The great question then was found to be this: What is obligatory, what is not, upon the believer? Distinctive rules for the guidance of the converts were to be laid down. It was of the utmost importance that the apostles should be invested with plenary power to give the church its code. The grand fundamental principles were brought out in the teaching of our Lord, but the application of these could not be made except by those whose commission was unquestionable, and in whom resided fully the Spirit of God. There was the question of circumcision; was it to be given to converted Gentiles; was it to be given to the children of converted Jews? Were the Jewish festivals to be observed throughout the Christian dispensation? Were sacrifices to be continued? Was there to be a priesthood? Was Sunday to be observed as the day of the Lord? Was the Jewish Sabath to be observed by the church? What was to be the organization of the Christian church? How were pastors and evangelists to be supported? These and many other questions never came up till our Lord had ascended up on high, and it was of the highest importance that the church should be able to look with unwavering confidence to the apostles for the decision of these questions.

"Get thee behind me Satan." This is strange language to be addressed to one to whom our Lord had just addressed the words of v. 16. We see that one who has received the Spirit of God, if not watchful, may have that Spirit supplanted by a very different one. Peter had expressed faith in Jesus as the Christ; but his faith was infantine; he had still a good deal of confidence in himself; and this afforded the adversary the opportunity of using him to put a stumbling-block in the way of the Master. But Jesus perceived the true character of the suggestion.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

MY DEAR MR. EDITOR,—The letter of "*Swadeshabhimani*" in your last issue is misleading and might lead to unnecessary misunderstanding. The social gathering at Mr. Moody's on 1st inst. was not specially got up to "bid farewell" to Mr. Narayan Sheshadri. But it was only one of our usual gatherings, which have now been held for nearly 2 years in rotation at the houses of the different members. The last one was held at that particular time to suit the convenience of Mr. Narayan Sheshadri—one of its originators. The object of these gatherings is to bring together the native members of the different Christian Churches in Bombay, who otherwise would seldom meet each other.

(Yours truly,)
JANI ALLI.

DEAR SIR,—It gives me pleasure to state that the Bombay Missionary Conference is arranging another series of public meetings in the interest of missionary work. The meetings will be of the same general character as have been already held on three previous occasions under the auspices of the Conference; though in the details there will perhaps be some changes made. Neither the time, nor place, of the meetings has yet been definitely settled; but probably they will be held during the last week of August, and it has been proposed to secure, if possible, the Grant Road Theatre for the purpose. But these particulars will be announced in due course. Meantime I would call the attention of Christian friends to the plan, and express the hope that they will give the meetings, when held, their cordial support.

(Sincerely yours,)
C. W. PARK.

NOTICES.

RECEIVED for Grant Road M. E. Church: from Mrs. H. Rs. 5.

APPOINTMENTS for to-morrow: Grant Road: 8-30 A. M. D. O. Fox; 6 P. M. O. Shreves.——Dean Lane, Fort: 11 A. M. O. Shreves; 6 P. M. D. O. Fox.——Mazagon: 11 A. M. D. O. Fox; 6 P. M., G. Bowen.

Epitome of News.

SATURDAY, JULY 10.

—*Bombay Gazette*; London: By the new beer tax Mr. Gladstone has provided a source of indirect taxation which is capable of easy temporary augmentation. There was no modifying or increasing the old malt-tax, but it would be a very simple matter to add a penny or twopence to the excise charge of a shilling per barrel on beer, and so net a million sterling additional for the revenue without any serious inconvenience to beer drinkers, who would get little sympathy, but to the great satisfaction of the growing class of temperance believers.

—The line is now finished from Indore as far as Neemuch; and when it is carried on to Ajmere, the chain of railway communication encircling the states of Central India, and connecting Central India with every part of Hindustan, will be complete.

—George Nairns, Seaman, is charged at Culcutta with having killed a Native constable by cutting his throat from ear to ear.

—Mr. J. D. Sandford, Judicial Commissioner, Mysore, has become a Roman-Catholic.

—Lady Isabella Blunt has also gone over to Rome. Says the *Catholic Times*: "It is certainly not a little singular that the grand-daughters of the two most conspicuous figures in the English literary world of a little more than half-a-century ago—Sir Walter Scott and Lord Byron—should both be numbered in the ranks of Rome's Recruits."

—A Parsee has been fined Rs. 100 for importing obscene pictures.

—Alfred Barrell, a gunner of the 10-8 Royal Artillery, aged about 22 years, committed suicide in the Fort Calcutta, on Saturday night. He had been a Good Templar for a long time, but about four days ago succumbed to the temptation to drink and complained of severe headaches.

MONDAY, JULY 12.

—Nairns has been found guilty of murder and sentenced by Mr. Justice White to be hung. The *Amrita Bazar Patrika* says:—This is perhaps the first instance in which a European has got the capital punishment for murdering a native. The sentence has therefore created some sensation in the town.

The jury recommended him to mercy, and it is possible his sentence may be commuted.

—*Lucknow Witness:* Mr. Gough says that when he told 6,000 people in Exeter Hall of Mrs. Hayes's great moral courage in refusing to offer wine to her guests at the White House, they instantly gave three cheers. They were well given and heartily deserved. If some other rulers had the heroism to follow this grand example they would do more for the real prosperity of the countries under their care than could probably be done in any other way whatsoever. It would ravolutionize the drinking customs of society, and the lower classes would speedily follow the fashion set by those about them.

—Tea planters in Assam are writing to the *Englishman*, full of just indignation at the measures lately taken there by the local Government for the encouragement of drunkenness by the forced establishment of grog shops for the sale of native spirits in the immediate vicinity of all the important Tea Gardens. For the sake of a little paltry gain the Government deliberately plans to ruin the health and morals of the coolies, and set up dens of vice and promoters of iniquity all over the province.

—*Bombay Review*: Improving the sad occasion of the death Mr. Mulji Thakersey, the *Rast Goftar* advises native 'reformers' to be consistent throughout in private as well as public life. It rests with every man not to compromise his social position even when fortune deserts him. Those 'reformers' who cannot maintain their character under whatever vicissitudes of life befall them, had better not presume to be reformers.' The *Rast* speaks in high terms of approval and praise of the earlier life of Mulji Thakersey. One of the stanch reformers of the party of which Karsandas Mulji was one, every public question stood in need not only of Mulji's sympathy, but valuable assistance also. He showed great independence in exposing the Maharajas. He was the only Bhattia to introduce his wife to the privilege of mixing freely with respectable public gatherings of both sexes. It was a novel thing to see a Bhattia lady like Bai Premcore attending public meetings and at times lecturing in public. Mr. Mulji took interest in every widow remarriage movement. He visited England twice and also travelled in America. The second time he went to England, he took with him, at his own expense, half a dozen Hindus, one of whom was Mr. Ramdas Bhanji, a thorough Bhattia writer and a brother journalist. On such objects as these the deceased spent large sums of money. He refused with Mr. Karsandas Mulji, to do penance for his travels over the *Kalapani*. The deceased was a leading member of the Bhudhivardhak Sabha, the Arya Samaj, and the Theosophic Society, and he had a large share in the popular demonstration made years ago by our Rate-payers' Association.

—*Weekly Review*. Some few weeks ago we had to point out the fallacy in the argument of a local contemporary, who contended, that, as the "opium wars" of 1842 and 1857 against China had resulted in financial advantage to India, therefore it was fair for India to be saddled, as was the case, with very considerable share of the cost. By way of reminding our readers of what we said on that occasion, it may be well to quote the following from a Calcutta contemporary which presents, in a very concise form, the same view of the matter that we stated :—

It is *not* the people of India, but the present rulers and the people of England who supported Lord Palmerston in his China war, who are *responsible for the opuim traffic*; it is not the people of India who want the opium money, but England that wants it, to enable her to maintain her Indian Empire *without paying for it.*

Tuesday, July 13.

—Press Commissioner: On Saturday afternoon, Doctor Eaton, 16th N. I., and Lieutenant Slater, R.E., while proceeding with three Sind Horse sowars from the Chuppar Mountain to Kutch were fired at by a party of Pathans, believed to be Panizai Kakars, concealed behind some rocks. Dr. Eaton's horse was killed. Lieut- Slater's horse and a sowar's horse were mortally wounded.

—The *Pioneer* believes that further financial revelations of great magnitude remain to be made. It now appears that the total cost of the war is likely to reach about fifteen millions over and above the cost of the frontier railways. It has been ascertained that up to the 31st March, instead of three-and-a-half millions, as shown by the regular estimates of the Budget Statement, the actual outgoings from civil treasuries had amounted to nine-and-a-half millions sterling.

—Speaking of Nairns, the *Bombay Gazette* says: The jury very properly found him guilty, but singularly enough, added a strong representation to mercy, not merely because he had previously borne a good character, but because "there was no premeditation whatever prior to the committal of the deed." Now, we frankly avow that this very circumstance forms, in our opinion, the worst feature of the crime. Where there is premeditation there has been, in all probability, a motive, and perhaps a provocation, however trivial. But to go up to a man and cut his throat without any motive whatever, out of mere wantonness, and without the slightest thought for the unfortunate man whose life he is taking, is to our mind a diabolical act which deprives the murderer, when the hour of his punishment arrives, of the slightest claim to sympathy or compassion.

—*Truth* : "If Turkey cannot be just to her creditors, she can be generous to her friends. At the Sultan's palace, the value of the diamond *parure* given to Lady Layard is put down at eight thousand Turkish lires, or £7,200 sterling. This present was made privately. A couple of pieces of old china were somewhat ostentatiously sent on board the Helicon as a parting gift. Lady Layard had already received the decoration of the Order of Chefkat ("succour"), set in diamonds, valued at several thousands of pounds. This decoration she received Royal permission to accept and wear."

We are astonished that the English Government should allow their ambassadors' families to receive such presents. The money thus thrown away is wrung from a starving people.

—The Constantinople correspondent of the *Daily Telegraph* states that news has been received at the Embassy there of further atrocities committed by the Kurds on the Christian population in Armenia, where the local authorities are not doing anything for the protection of the sufferers. At Diarbekir there have been disturbances brought about by the famine On the 15th ult. about 3,000 starving people pillaged the Government grain depot and other stores. The military restored order, but not before twenty people were killed. The populace made another attack on a grain warehouse. The proprietor repulsed the attack, and several persons were wounded.

—*Overland Mail*, June 25 : Mr. Gladstone has practically resigned his leadership as far as the Bradlaugh business is concerned. Thus, when Mr. Bradlaugh, on June 23, presented himself in the House, and after having been heard at the bar, insisted upon taking his seat, and refused to obey the ruling of the Chair, it was left for Sir Stafford Northcote to move that he should be ordered into the custody of the Sergeant-at-Arms, which, was done after a desultory and unruly debate : and on the following night Sir Stafford moved that the prisoner be released, although he would not repent, and persisted in declaring his intention of taking his seat. At this moment the matter still remains in abeyance, after having already absorbed one-half of the time of the House this week, and produced what is termed, by the common consent of all parties, a "glorious muddle." We should add that on June 18 Sir Wilfrid Lawson succeeded in having his resolution for Local Option agreed to by a majority of 229 to 203, Mr. Gladstone and Lord Hartington voting against him ; and on June 24 the principal step for the new financial settlement was taken by the unopposed second reading of the new Customs and Inland Revenue Bill in the House of Commons.

—The Egyptian Government has been daily paying the judgment creditors in full, with 12 per cent. interest, and all creditors under £250 without judgments will be paid in full in cash this month.

—*Watchman* correspondence ; I have recently heard the Rev. Dr. Fische, of the Continental Society, state there is now such an open door for evangelistic effort that if we had only the men and the money we could not only preach in all the 38,000 townships of France, without hindrance, but have in every place the favour of the authorities and congregations ready to listen to "the Word of the Lord." He spoke of this change in public feeling with astonishment, and said this opportunity must be *seized* upon. I have listened to similar testimony from our own ministers in Paris, also from that eminent evangelist and convert from Rome, M. Reveillaud ; and in a letter just published Dr. Pressense states that "this favourable disposition of the people is an urgent call to evangelical Christians to redouble their efforts."

Wednesday, July 14.

—An Ahmedabad weekly in crying down the system of polygamy which obtains in some castes of Hindus, instances the case of the editor of its local contemporary, whom it names, and who has just perpetrated a bigamy at the age of 48 by marrying a child aged 12.

—The *Subodha Patrika* tells of a Brahmin widow marriage at Ahmedabad July 5th. Bride and bridegroom were of respectable families and are high-caste Brahmins.

—*Ch. Missionary Intelligencer* : The Committee of the C. M. S. have agreed to accept the Rev. Sorabji Kharsedji, a Native clergyman in W. India, as an agent of the Society on certain conditions.

—*Zion's Herald*: Comparative condition and growth of the Protestant Churches in Utah. Ten years ago there was not a church bell sounding in all this valley. The Mormon Church ruled; Brigham was despot and revelator, and decided that no church bell ever defile the city of saints or the Territory. Now there are in Salt Lake and the Territory, the Episcopalians, who were first in order of organization. They have in the Territory 5 ministers and a bishop, 6 churches or organizations, 4 mission schools, 22 teachers and 702 pupils. The Methodists were next in organization. They have 6 ministers, 7 church organizations, 5 mission schools, 7 teachers, 350 pupils, 7 chapels and churches. The Presbyterians, 8 ministers, 10 churches, 13 mission schools, 18 teachers, 900 pupils, 9 chapels and churches. The Congregationalists, 2 ministers, 3 mission schools, 7 teachers, 3 pupils and 1 chapel.

Thursday, July 15.

—The Str. *Sumatra*, with English Mails, left Aden for Bombay Wednesday, 7 a.m.

—The *Sunday Mirror* says:—While Mr. Bradlaugh is setting the country on fire by his wild atheistic declamations, his converted brother, Mr. W. R. Bradlaugh, is preaching every evening in the Gospel Tent, Richmond, Surrey.

—The Mirror is *afraid* that the notion that Christianity is losing ground in England, is a mistaken one.

—A Bengali commentary on the book of Proverbs has appeared.

—*Star in the East*: "Sunday work in the Calcutta Post Office has been reduced. Christian gentlemen, who have had to attend to their official duties for weeks at end without a Sunday of rest, will now have one day in seven for other service than that of earthly authorities. It is pleasant to note any move, however small, in the right direction. The Post Office does well to set a good example. There are other Public offices that might with advantage diminish the Sunday labour that is laid upon Government servants."

Friday, July 16.

—*Times of India* : Sir John Strachey says : "We are, I believe, now secure against being again surprised and discredited," for "a simple check is already in operation which will effectually save us from such ignorance as that from which we have now suffered." The obvious question is, why did this simple check not exist before ? However defective a system of account keeping may be, it would show a greater approximate accuracy than in the case in question were due diligence and average intelligence used in working it. Aware of this, the Finance Minister says in his Minute, "there must have been extreme negligence, or extreme want of intelligence, somewhere among the responsible officers." The general public

will agree with him, but they will apply his remark to himself, for outside of the departmental services, the chief question is, whether the Government of India itself took all the steps which it ought to have taken to acquaint itself with the general progress of the cost of the chief military operations; whether the Financial Department ought not, at an earlier date, to have mistrusted the military estimates; and whether it should not sooner have taken in hand the duty of ascertaining the facts and testing by some such "simple check," as Sir John Strachey says has now been adopted, the correctness of those estimates.

—A Madras paper says that "men of the Lubbay caste" are reported to be prowling about the streets "with the object of kidnapping children, who, it is said, are wanted to be sacrificed in connection with the Harbour works." Already some "ugly quarrels" have taken place in the streets of Madras, and a stray Lubbay passing along the Broadway the other day was followed by an angry mob and narrowly escaped rough treatment at their hands.

—Death last week, 373.

—Mahomedans in Bombay have subscribed Rs. 30,000 for a Mahomedan Education Fund.

—Fall of rain to date, Fort, 39 in.

Selections.

GRACE AND SACRAMENTS *

I FOUND that Bible-classes were a great blessing to those who attended them, but more than all, perhaps, to myself; watering other souls with the water of life I was more abundantly watered. The questions of the people drew my attention to distinctions and differences I had not noticed before, and helped to take off the coloured glasses through which I had hitherto read the Word.

I observed that the third, sixth, and twentieth chapters of St. John's Gospel had been held and interpreted by me in a way that I now saw to be altogether wrong. I had taken the first of these as bearing on Baptism, the second on the Holy Communion, and the third on Priestly Absolution.

I pondered much over these chapters, and marvelled how they could have been so diverted from their original and obvious meaning, and, more wonderful still, that countless millions in Christendom had so received them for many generations. It was a bold thing, and seemingly presumptuous, to suppose that I was right and all Christendom wrong; but I soon found that mine was no new discovery, and that if millions who followed traditions without comparing them with the Bible thought on one side, there were also millions who did read their Bibles, and thought on the other.

It was perfectly clear, moreover, that one obvious motive or policy had dictated the false application of the three chapters. If will be observed that *priest rule* is established in them; for, according to this teaching, no one can enter the kingdom of God without priestly operation in baptism; no one abide or be fed in it without the same in Holy Communion; nor any one receive absolution from sin, and final release from hell to Heaven, apart from sacerdotal action.

On the other hand, I saw spiritual men, as sure as they were of their own existence that their new birth took place not at baptism, but at their conversion. Therefore they were convinced that the third chapter of St. John, in which our Lord's conversation with Nicodemus is recorded, refers to that spiritual change which takes place at conversion, and not to baptism, which was not even instituted for two or three years afterwards (Matt. xxviii. 19).

Again, as to the sixth chapter. A spiritual man knows that he feeds continually on the body and blood of Christ; it is the "bread which came down from Heaven" for him. The Lord said, "He that eateth Me, even he shall live by Me" (John vi. 57). They know how they received spiritual life, and also how it is continually maintained; therefore they could not allow themselves to be carried away with such a palpable fiction as transubstantiation, or any other doctrine kindred to it. The sixth chapter does not refer to the Lord's Supper, but the Lord's Supper refers to the reality which is mentioned in it.

Lastly, as to the twentieth chapter of St. John, on the authority of which it is supposed and asserted that Christ left power with His Church and priests to forgive sins. Of this we may say, He has not delegated any such powers at all. When He gave commission to His disciples (not exclusively to the apostles), He said, "Lo, I am with you." Our power is not imparted to us *from* Him but is *in* Him. We have no power at all but in Him, and no grace but that which is in Christ Jesus (2 Tim. ii. 1). It is His presence, His real, promised presence by the Holy Ghost, which is spiritual power; and this is given directly to individuals by God Himself, and is not transmitted through other channels.

The Lord Jesus, on His resurrection day, said to His disciples, in the upper room—and, be it remembered, that all the eleven were not there (and some women may have been)—"Peace be unto you. Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John xx. 23).

Is it possible or reasonable to suppose that our Lord intended by these words to constitute all that assembly absolving priests? The apostles and early Christians (both men and women) never thought so, either before or even after the day of Pentecost, when they were taught and led by the Holy Ghost. The apostles did not exercise any socalled priestly functions; they all preached the Gospel, and as ministers and witnesses declared, through Jesus Christ, the forgiveness of sins. Their testimony was then, as such testimony ever will be, the savour of life or the savour of death. It was thus they remitted and retained sins; and yet not they, but God by them.

While I was thus ruminating, a book came into my hands which interested me greatly. This I read and re-read, and made an abstract of it. It was the "Life of Adelaide Newton." What struck me in it so much was to find that this lady was able to hold spiritual communion with God by means of a Bible only. Is it possible, I thought, to have such close communion with God, apart from the Church and her ministrations? I do not hesitate to say that this was the means, under God, of stripping off some remains of my grave-clothes, and enabling me to walk in spiritual liberty, instead of legal and sacramental bondage.

Human reasoning would say, "What, then is the use of ministry and sacraments? Let us dispense with them, and be independent of them altogether." This is no better than saying that we will continue in sin that grace may abound; and the same answer which the apostle gives will do for this also: "God forbid!"

It does not follow, because some people make too much of ministry and sacraments, making them absolutely necessary to salvation, that we should, on the other hand, disregard them. There is another and a happier alternative, and that is, to realize they were made for us, not we for them; therefore we should not be subject to them, but rather they should be subject to us, and be used by us, not in order to obtain God's grace and salvation, but to show that we have already done so. In our obedience to God's ordinances we acknowledge, our allegiance to Him, and our submission to His will.

* Extracted from "From Death into Life" (Morgan and Scott, 5s) An autobiography of singular interest to all who know of Mr. Haslam's thirty years' unwearied labours as an evangelist throughout the country. Here there are given remarkable records of his spiritual experiences, but perhaps the most striking is the story of his conversion in the pulpit, he having been officiating as a clergyman while yet unsaved Of his state of mind at that time the writer says:—"Like persons in this state of mind I also relied on ordinances, and was subject to them. I took it for granted that I was a child of God, because I had been baptized and brought into the Church; and having been confirmed and admitted to the Lord's table, I concluded that I was safely on the way to Heaven. I see now the error of this very earnest devotion, and that I was going about to establish my own righteousness, instead of submitting to the righteousness of God. I like to remember these days and tell of them, not because I am proud of them—far otherwise; but because of the kind forbearance and patience of God towards me: and, besides this, they give me a clearer idea of the state of very many earnest people I meet with who enter upon a religious path in much the same way." How he was led to see his own danger, and to accept Christ, and how in the freshness of his new-found life he was the means of kindling many fires and turning many to the Saviour, we leave his volume to tell. We would heartily commend the book as one of real interest from first to last, and as likely to be of much profit to the reader.

Word and Work.

BROTHERLY ADVICE.

FROM A SERMON BY DR. TALMAGE.

"Ye, thereefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—2 PETER, 3: 17.

Your little child hangs over the taffrail of the steamboat and says. "Father, what is that black thing in the water?" You say, "that is a *buoy*, showing there is a rock underneath and danger there." So the apostle Peter in the text points out the perils of the Christian voyage, and warns us lest we make the same shipwreck which was made by these people to whom he wrote.

It would be a strange thing if all our anxiety about men ceased *the moment they were converted.* You would almost doubt the sanity of that farmer who, having planted the corn and seen it just sprout above ground, should say, "My work is all done. I have no more anxiety for the crop." No. There is work for the plough and the hoe, and there must be a careful keeping up of the fences, and there must be a frightening away of the birds that would pillage the field. And I say the implantation of grace in the heart is *only the entrance upon Christian life.* There is earnest, hard work yet to be done, and perhaps many years of anxiety before there shall be heard the glorious shout of "Harvest home."

The beginning to be a Christian is only *putting down the foundation*; but after that, there are years of hammering, polishing, and carving, before the structure is completed. It takes five years to make a Christian character; it takes forty years, it takes seventy years, if a man shall live so long. In other words, a man dying after half a century of Christian experience feels that he has only learned

THE A B C OF A GLORIOUS ALPHABET.

It is the latter part of May now in the natural world. The early blossoms are all scattered, but the pumps are busy in the trees, the apple-tree and the pear-tree and the plum-tree sending forth fountains of life that will, after a while, hang out in luscious fruit. And so it is in the hearts of many of you this morning. The early *blossoms of your first experience* have been scattered, and now we are anxiously watching whether all those spring blossoms will show themselves in the grand, ripe, glorious *fruit of Christian character,*

The next year *will decide a great deal* in your history, young Christian man. It will decide whether you are to be a burning and shining light of the church or a spark of grace covered up in a bushel of ashes. It will decide whether you are to be a strong man in Christ Jesus, with gigantic blows striking down the foe, or a bedwarfed, whining, grumbling soldier, that ought to be drummed out of the Lord's camp with the "Rogues' March."

You have only just been launched; the voyage is to be made. Earth and heaven and hell are watching to see how fast you will sail, how well you will weather the tempest, and whether at last, amid the shouting of the angels, you shall come into the right harbor. May God help me this morning to give you *four or five words of Christian counsel*, as I address myself more especially to the three hundred or more souls who are now joining the church.

1. My first word of counsel is, *hold before your soul a very high model.* Do not say, "I wish I could pray like that man, or speak like this man, or have the consecration of this one." Say, "Here is the Lord Jesus Christ,

A PERFECT PATTERN.

By that, with God's grace, I mean to shape all my life." In other words, you will never be any more a Christian than you strive to be. If you build a foundation twenty by thirty feet, you will only have a small house. If you build a foundation one hundred by one hundred feet, you will have a large house. If you resolve to be only a midding Christian, you will only be a middling Christian. If you have no high aspiration in a worldly direction, you will never succeed in business. If you have no high aspiration in religious things, you will never succeed in religion. You have a right to aspire to the very *highest style of Christian character.* From your feet there reaches out a path of Christian attainment which you may take, and I deliberately say that you may be a better man than was Payson, or Summerfield, or Doddridge; a better woman than Hannah More or Charlotte Elizabeth. Why not? Did they have a monopoly of Christian grace? Did they have a private key of the storehouse of God's mercy? Does God shut you out from the gladness and goodness to which they were introduced?

Oh, no. You have just the same promises, just the same Christ, just the same Holy Ghost, just the same present and everlasting love, and if you fall short of what they were—aye, if you do not come up to the point which they reached and go beyond it—it is not because Christ has shut you out from any point of moral and spiritual elevation, but because *you deliberately refused to take it.*

I admit that a man cannot become a Christian like that *without a struggle*; but what do you get without fighting for it? The fortresses of darkness are to be taken by storm. You may by acute strategy flank the hosts of temptation; but there are temptations, there are evils in the way, that you will have to meet face to face, and it will be shot for shot, gun for gun, grip for grip, slaughter for slaughter. The apostle Paul over and over again represents the Christian life as a combat.

When the war-vessel of Christ's Church comes into glory, bringing its crew and its passengers, it will not come in like a North River yacht, beautifully painted and adorned, swinging into the boat-house after a pleasure excursion. Oh, no. It will be like a vessel comming with a heavy cargo from China or India, *the marks of the wave and the hurricane upon it*—sails rent, rigging spliced, pumps all working to keep her afloat, bulwarks knocked away.

I see such a vessel coming, and I get out my small boat and push toward her, and I shout,

AHOY, CAPTAIN!

what are you going to do with those shivered timbers? That was a beautiful ship when you went out, but you have ruined it. "Oh," says the captain, "I have a fine cargo on board, and by this round trip I have made ten fortunes." So I believe it will be when *the Christian soul at last comes into the harbor of heaven.* It will come bearing upon it the marks of a great stress of weather. You can see by the very looks of that soul as it comes into glory that it was driven by the storm and dashed into the hurricane; but by so much as the voyage was rough will the harbor be blessed.

"If ye suffered with Him on earth, ye shall be glorified with Him in heaven." *Aim high.* Do not be satisfied to be like the Christians all around about you. Be more than they have ever been for Christ. An *old Arabian king* was showing a beautiful sword that had been given him, when one of his courtiers said, "This sword is too short. You cannot do anything with it." Said the king's son, "To a brave man no sword is too short. If it be too short, take one step in advance, and then it is long enough."

So I say to any Christian who may feel that he has poor weapons with which to fight against sin and darkness and death.

ADVANCE UPON THE ENEMY.

In the strength of Christ go forward. God is for you; and if God be for you, who can be against you? Remember that God never puts you in battle but He gives you weapons with which to fight.

II. My second word of counsel to those who have recently entered upon Christian life is: *Abstain from all pernicious associations* and take only those that are useful and beneficent. Stay out of all associations that would damage your Christian character. Take only those associations that will help you. A learned man said, "If I stay with that man Fénelon any longer, I shall get to be a Christian in spite of myself." In other words, there is *a mighty power in Christian associations.*

Now, what kind of associations shall we, as young Christians, seek after? I think we ought to try to get in company better than ourselves, never going into company worse than ourselves. If we get into company a little better than ourselves, and there are ten people in that company, ten chances to one we will be bettered. If we get into company a little worse than ourselves, and there be ten people in that company, ten chances to one we will be made worse than we were before.

Now, when a young Christian enters the church, God does not ask him to be a monk, God does not ask her to be a nun. There is no virtue in monasticism. The anchorite that lives on acorns is no nearer heaven than the man who lives on *partridge and wild duck.* Isolation is not demanded by the Bible. A man may use the world with the restriction of not abusing it. But, just as soon as you find any surroundings pernicious to your spiritual interest, quit those associations.

This remark is more especially appropriate to the young. Now it is impossible that the young and untroubled should seek their associations with those who are aged and worn out. As God intended the aged to associate with the aged, talking over the past, and walking staff in hand along the same paths they trod thirty, forty, and fifty years ago, so I suppose He intended the young chiefly to associate with the young. The grace of God does not demand *that we be unnatural.* I do not want you to take this caution I have given you as that of a growing misanthrope, hating hilarity.

You must have a spring bow if you want to make the arrow fly. But, while this is so, I want you to be especially on guard in this matter, and let the religion of Jesus Christ *control you in all your associations.* I know young people who have meant well enough, but they have floated of into evil influences, and they have associated day by day with those who hated God and despised His commandments, and their characters are all depleted. I can see they are changed for the worse, but they are not aware of it. O young man,

COME OUT OF THAT BAD ASSOCIATION.

I do not know what it is. I do not know to what place you may have a private key. I do not know to what place you go without the sanction of those who love you very much. I do not pretend to point out any evil influences, but are there not some surrounding influences that are pernicious to your growth in grace? Stand back from that furnace in which so many young Christians have been destroyed. In this church there is a large company of young men and young women consecrated to Christ. Young convert, I invite you into their friendship. Contact with them will elevate you.

All hail, young followers of Jesus Christ! my joy and my crown! My heart thrills at every step of your advancement. I talked with you in that hour when you first tried to break from sin, and I now rejoice as I see you putting on the armor for a conflict in which God will give you present and everlasting victory. Stand off from all evil associations. *A man is no better than the company he keeps.* Go among those who are better than you are, and you will be made better.

III. My next word of counsel is that you be *actively employed.* I see a great many Christians with doubts and perplexities, and they seem to be proud of them. Their entire Christian life is made up of gloom, and they seem to cultivate spiritual despondency, when I will undertake to say that in nine cases out of ten *spiritual despondency is a judgment of God upon idleness.* Who are the happy people in the Church to-day? The busy people. Show me a man who professes the religion of Jesus Christ and is idle, and I will show you an unhappy man. The very first prescription that I give to a man when I find him full of doubts and fears about his eternal interest is,

GO TO WORK FOR GOD.

Ten thousand voices are lifted up asking for your help. Go and help. Here is a wood full of summer insects. An axeman goes into the wood to cut firewood. The insects do not bother him very much, and every stroke of the axe makes them fly about. But let a man go and *lie down there*, and he is bitten and mauled, and thinks it is a horrible thing to stay in that wood.

So there are thousands of Christians now in the Church who go out amid great annoyances in life—they are not preplexed, they are all the time busy; while there are others who do nothing, and they are stung, and stung, and stung, and covered from head to foot with the blotches of indolence, and inactivity, and spiritual death. The first thing, then, you have to do, O Christian young man, Christian young woman, is to *go to work in the service of the Lord* if you want to be a happy Christian.

"OUR COFFEE ROOM."

THE readers of the "Times" will congratulate us that our long-cherished desire for the opening of a coffee room, in connection with Lewis Street Mission, at the north end of our city, (Boston,) is a fact. We have obtained a commodious room directly under the Mission Hall, where is furnished the best of coffee and cream for *two cents* a cup. We hope by this means to draw many a wanderer from the dram-shops with which the locality abounds, and also, by words of loving sympathy, lead to the Lamb of God, who taketh away the sins of the world. God has set His seal upon this branch of the work of Faith already; for on the first day it was opened (only last week) a man, after taking his cup of coffee, was invited to the meeting in the room above, where the message of mercy to the sin-sick soul was heard and accepted. Were that one *my son*, or *your son*, dear reader, how could we find words to express our gratitude and joy!

May many a son and many a daughter enter by this opening, asked and received of God, into the paths of peace, the way of everlasting life!

Just as we are sending this to press, we learn that three more men have entered the new and living way.—*Times of Refreshing.*

Miscellany.

—From Recent Oriental Explorations in Life and Work:

Passing by, for the present, Mr. Smith's translation of the Chaldean traditions respecting the Creation and the Fall, we advert only to the interesting fact, attested by a remarkable tablet, that the commandment respecting

the sanctification of the Sabbath was known to the early Babylonians. He says (*Assyrian Discoveries*, page 12), "In the year 1869 I discovered, among other things, a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or 'Sabbaths,' are marked out as days on which no work should be undertaken."

H. Fox Talbot, F.R.S., an Assyrian scholar, thus translates two lines of the same tablet:—"On the seventh day He appointed a holy day, and to cease from all business He commanded." This writer goes on to say, "This fifth tablet is very important, because it affirms clearly, in my opinion, that the origin of the Sabath was coeval with creation. It has been known for some time that the Babylonians observed the Sabbath with considerable strictness. On that day the king was not allowed to take a drive in his chariot; various meats were forbiden to be eaten, and there were a number of other minute restrictions. But it was not known that they believed the Sabbath to have been ordained—at the creation." (*Transactions of the Society of Biblical Archæology*, vol. v. pp. 427-8.)

The Rev. Mr. Sayce, another Assyrian scholar, who has translated a larger portion of this calendar, says, in vol. vii. of the same work:—

"The seventh day. A feast of Merodach and Zir-Panitu. A festival.

"A Sabbath. The prince of many nations, the flesh of *birds* (and) cooked fruits eats not. The garments of his body he changes not. White robes he puts not on. Sacrifice he offers not. The king (in) his chariot rides not.

"In royal fashion he legislates not. A place of garrison the general (by word of) mouth appoints not. Medicine for his sickness of body he applies not.

"To make a sacred spot *it is suitable*. In the night, in the presence of Merodach and Istar, the king his offering makes. Sacrifice he offers. *Raising his hand*, the high place of the God he worships."

Mr. Sayce thus concludes:—"The chief interest attaching to this calendar is due to the fact that it bears evidence to the existence of a seventh-day Sabbath, on which certain works were forbidden to be done, among the Babylonians and Assyrians. It will be observed that several of the regulations led down are closely analogous to the Sabbatical injunction of the Levitical law and the practice of the Rabbinical Jews. What I have rendered 'Sabbath' is expressed by two Accadian words, which literally signify . . . . 'day of completion (of labours), or a day unlawful (to work upon).' The word Sabbath itself was not unknown to the Assyrians, and occurs under the form of *Sabattu*, meaning 'a day of rest for the heart.' The calendar is written in Assyrian. But from the occurrence of numerous Accadian expressions in it, the original must have been inscribed at some period anterior to the seventeenth century B. C., when the Accadian language seems to have become extinct."

How does this remarkable fact at once overthrow the theory of Paley and others, who maintain that the Sabbath was a Jewish institution, unknown till it was proclaimed on the descent of the manna in the wilderness, and that it was mentioned by the inspired historian at the beginning of Genesis only by way of anticipation! The discovery of this Babyloniat Calendar clearly proves that the seventh day was known and observed as a Sabbath at least two centuries before the Sinaitic legislation, and being recorded in the Sacred History, along with the other incidents connected with the history of creation, gives a most significant confirmation to the words of our Lord, "The Sabbath was made for man."

—*Zion's Herald:*

A young Christian is but too apt to fall into temptation. Gay associates allure him into a lightsome spirit, vain conversation, or worldly amusements. He neglects prayer and finds his heart barren of spiritual affections and aspirations. His old sins tantalize his passions by making his imagination a chamber of fascinating imagery. His feet slide on slippery places and he sinks to the ground like a wounded soldier, groaning and dismayed. Then like a slimy serpent Satan steals beside him, accusing him of the sin to which he had tempted him, and urging him to cast away his confidence and to deliberately return to a life of sin. The moment is crucial. If he yields he is lost. If he resists, gathers up his remaining strength, lifts his imploring eyes to his loving Lord, and struggles back to the Cross, he is saved. He has sinned, but God is merciful and forgives. Happy, therefore, is that weak believer who considers that as Chrysostom wrote: "It is not so heinous a matter to fall afflicted as it is being down to lie dejected. It is no danger for a soldier to receive a wound in battle, but after the wound received, through despair of recovery, to refuse a remedy; for we often see wounded champions wear the palm at last, and after fight crowned with victory."

—Same:

The exceptional purity of our Great Teacher's life is a bulwark for our faith which its enemies could never capture. They cannot deny it, neither can they account for it on any other theory than that He was all He claimed to be—the only begotten Son of God. The "fathers" made good use of this fact in their contests with their heathen antagonists, as appears from these words of Origen: "I might challenge my adversary to cite any words of our blessed Saviour that were vain, or indicate the least pride or ostentation. How can *He* be accused of pride who was so meek and lowly of heart, and who deigned to wash His disciples' feet? Let Celsus' pen make it appear if he can that Jesus was ever guilty of the least impiety; and let him name any one who ever gave such useful precepts to the world, or so thoroughly reformed the morals of mankind." To this challenge no disputant can truthfully make a hostile response. History confounds them. The life of Jesus stands out before the world as the most stupendous of miracles—a foundation of adamant upon which Faith may build her hope of eternal life without fear or mistrust. The believer can say with unshrinking confidence,—

"On Christ my Rock secure I stand,
All else besides is sinking sand."

TELEGRAPHIC NEWS.

London, July 9th: In the House of Commons last night, the Premier, in reply to a question, said that the reported Russian defeats in Kashgaria are not confirmed, and that neither the Russian Ambassador nor the Chinese Minister in London believed the report. The Premier also said, that in case of war being declared between Russia and China, the British Government would avail itself of Russia's offer to enter into communication with her respecting British interests.—The Under-Secretary for India, the Marquis of Lansdowne, has resigned office on account of his dissenting from the Government Irish Compeneation Bill, which gives County Court Judges power to grant compensation to tenants evicted for non-payment of rent.—The aspect of Eastern affairs is less threatening.—In the House of Commons last night, the Premier, in reply to a question, said that the Porte had always deferred to the unanimous representations of the Great Powers; it was, therefore, unfair to assume that resistance would now be offered to the recent demands of those Powers.—The *Daily News* assumes that the British Government is hopeful of a satisfactory settlement of the present difficulty.—The Secretary of State for India, in reply to a question, said that he would introduce the Indian Budget at the end of this month.—It is stated that Chang How, the Ambassador who agreed to the cession of Kuldja to Russia, has been reprieved, on the plea that China wishes to show that she is not desirous to hurt Russia's dignity, and to exhibit a desire for the maintenance of peace.

Berlin, 9th: The Chinese have captured the Russian explorer Prjevalsky, and pillaged a Russian caravan.—General Skobeloff has sent officers to Orenburg to hire 5,000 camels.

Paris, 9th: The Senate have voted an amendment to the Amnesty Bill, excepting assassins and incendiaries whose sentences were passed for crimes not committed under the Commune.

10th: The Chamber of Deputies has passed the Bill of Amnesty as amended by the Senate.

Constantinople, 10th: Hussein Husni has been appointed *Minister* of War, replacing Osman Pacha.

London, 11th: In the House of Commons last night, the Irish Evictions Compensation Bill met with great opposition, and a long and animated discussion took place. The Home Rule Members opposed the Government amendments.

12th: Further official correspondence relating to the deficit in the Indian Budget has been laid on the table of the House of Commons. In a minute by Sir John Strachey, he attributes the failure he made in the estimates to his ignorance of the current actual cost of the war—ignorance mainly due to the defective system of keeping the military accounts. In a despatch by the Viceroy, dated June 1st, he says the errors cannot be explained by reference only to defects in the system of keeping the accounts, or to mistakes of individual subordinate officers; and that it is incumbent on the Indian Government to make a rigid scrutiny with the view of preventing the recurrence of such serious errors.—Among the official correspondence on the Indian deficit is printed a despatch from the Secretary of State for India, dated 7th June, replying to a letter from the Indian Government, of the 4th March, in which the explanations offered, Lord Hartington considers, are unsatisfactory and insufficient. His Lordship further says that the estimates of 1880-81 were not sufficient even to meet the outstanding charges of 1879-80; he is therefore unable to understand how the Indian Government arrived at the conclusion that there was no apparent cause to distrust the adequacy of the estimates prepared by the Department of Controller of Military Accounts.

Paris, 12th: M. Henri Rochefort arrived here to-day, having availed himself of the amnesty, when he was enthusiastically welcomed.—A motion was carried in the Chamber of Deputies on Friday, urging the Government to advise the Greek Government not to call out the reserves until the Collective Note forwarded to the Porte by the International Conference at Berlin had been answered To this suggestion the Greek Government has assented, but it will not suspend its military preparations.

London, 13th: In the House of Commons last night, the Irish Borough Franchise Bill was withdrawn.—Obituary: Mr. Tom Taylor.

New York, 13th: Mr Garfield has accepted the Presidential candidacy.

Contantinople, 13th: The Albanians having learnt that the Porte had promised to carry out the Convention, attacked the outposts at Matonoza, killing and wounding several men.—Turkish troops are concentrating at Adrianople, Salonica, Volo, Prevesa, and Thessaly; and the defences of the Dardanelles and Gallipoli are being reinforced up to 78,000.

London, 14th: Her Majesty the Queen has congratulated the Volunteers on the twenty-first anniversary of their embodiment.—The Chinese Minister has left London for St. Petersburg.

Constantinople, 14th: The Porte has sent a note to its representatives abroad, stating that it cannot consent to the cession of Jauina, Previsa, and Larissa, because the population in each district is Turkish. Every possible concession, however, the Porte is willing to make.—Some German officials have been employed to assist in the re-organization of the Turkish finances.

Paris, 14th: The Nation Fête was celebrated to-day with great spleudour and amid much enthusiasm.

London, 15th: In the House of Commons this evening, the Secretary of State for India, in reply to a question, said, that as the expenditure incurred by the Afghan war exceeds the estimates so largely, the British Government thinks that England should bear a substantial proportion of that expenditure. As, however, the Indian Government considers the condition of the finances not unsatisfactory, the British Government will, postpone any definite proposal on the subject until fully informed.—A colliery explosion took place to-day at Risca, near at Newport, causing the loss of 119 lives.

Constantinople, 15*th*: The Ambassadors of the Great Powers presented a Collective Note to the Porte to-day.

PASSENGERS SAILED.

Per P. and O. Str. *Nepaul*, 10:

For Southampton.—Mr H Bell, Genl Hogg, Major E A Brucel, Capt and Mrs Hope, Surgn Major Walsh, Mr E A Conroy, Hon'ble L S Jackson, Major Genl H R Browne, Lieut Col, and Mrs Legrice, Mr and Mrs Paynter and 2 infants, Major Chatfield, Surgn F A Davy, Mr and Mrs Pendlebury, Mr McKenzie, and Mr J Dixon.

For Brindisi.—Mr R Deey Spedding, Mr H W Gibson, M C F Worsley, Mr and Mrs Macfayden, Mr A A and Mrs Stokes, Mr F St Grinwood, Mr E A S Bedford, Mr R J Whillen, Mr E J Shadbolt, Mr G Keene, Capt W J Williamson, Mr H P Pearson, Dr H Cook, Mr J R Hallett and Mr A E Staley.

For Venice.—C Corbet R A, Mr E J Moore, Mr J Gillespie, Mr Louis Denigris, Mr J Glade, Mr A G Maury, Mr J J Livesay, and Mr W B Hudson.

For Suez.—Col Macdonald, and Mr J Gillepie.

For Aden.—Army Schoolmaster Armstrong, wife and 3 children.

For Malta.—Lieut C W S Hallett.

Per Str. *Wistow Hall*, 10:

For Liverpool.—Miss H Bode, Mr R Monson, Mr Loey, Mr Campbell, Mr Honstan, and Mr Whittle.

For Suez.—Mr Mahomed Ebrahim.

PASSENGERS ARRIVED.

Per P. and O. Str. *Rohilla*, 12:

From Southampton.—Major-General Fuller, Lieutenant Justice, Captain Phayre, Mrs and Miss George, Mr and Mrs Wild and child, Mr Wilson, Mr Manley, Mr Marr, Mr Harris, Mr Rejak, Mr Halse, and Mr N M St Fitzgerald.

From Brindisi.—Rev Fennet, Captain Joseph, Mr and Mrs Steel, Mr and Mrs Upton, Mr Primrose, Dr Goldsmith, Mr Crawford, Mr Cunningham, Mr C Daniell, Mr E Daniell, Mr Gahan, Mr Plowden, Mr Rawlins, Mr Sharp, Mr Kinmond, Mr Adams, and Mr Ormood.

Domestic Occurrences.

MARRIAGE.

CUTLER—SINCLAIR—July 13th, at Christ Church, Byculla, by the Rev Mr Reynell, special licence, Mr George Cutler, to Miss Maria Sinclair.

DEATHS.

SPEIRS—July 6th, at the Mayo Hospital, Nagpore, Mr. J. Speirs, Sub-Engineer, D. P. W., Kamptee, aged 49.

MORRISON—July 6th, at Bombay, George Rowley Morrison, aged 23.

BASHFORD—July 8th, at Parel Hill, Thomas George St. John, son of Thomas Bashford, aged 14½ months.

CAIRNS—July 10th, at Bombay, Robert Donald Cairns, of the Oriental Bank Corporation, aged 37.

MANLEY—July 11th, at Poona, Jane, wife of J S E Manley.

HOWELL—July 12th, the wife of Surgeon J. A. Howell, aged 24.

"BOMBAY GUARDIAN."

Subscriptions received from 10th to 17th July 1880.

J. L. P. Lyons, 31st July 1880, Re 1; David Bhore, 18th September 1880, Rs. 2; G. J. Catley, 30th September 1880, Rs. 1-8; J. G. Tomlinson, 3rd September 1880 Re 1; Sergt. A. Coghlan, 15th November 1881, Rs. 10; E. C. G. Thoma, 2nd February 1881, Rs. 7-10; Rev. J. Thumm, 3rd January 1881, 3-13; John E. Hanley, 20th November 1880 Rs. 3; Rev. Gunputrao Rughoonath Nawalker, 22nd September 1880, Rs. 6.

Advertisements.

BOMBAY AUXILIARY BIBLE SOCIETY.

PULPIT, Family, and School Bibles in English, with marginal references and maps, bound in morocco, sheep, and cloth,—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

THE TEMPLE SCHOOL,

ENFIELD HOUSE, PANCHGANI.

Principals. } Rev. Albert Young, and Mrs. Young of London, late of Bombay.

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